

# Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXII.]

HARTFORD, FRIDAY MORNING, JUNE 23, 1843.

[NEW SERIES.—VOL. VI. NO. 15.

The Christian Secretary  
IS PUBLISHED EVERY FRIDAY MORNING,  
AT THE OFFICE, CORNER MAIN AND  
ASYLUM STREETS, 3D STORY.

## TERMS.

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For the Christian Secretary.

The following Essay was recently presented at a Ministerial Conference. It contains nothing especially new, but as some of my brethren have expressed a wish to see it in print, you may publish it if you think best. C.

## Bible Doctrine of the Judgment.

If we are to look for such an event as that usually understood by "the Judgment of the great day," surely no theme of more solemn interest can present itself for our consideration. It is a subject which intimately concerns us all, involving interests of inconceivable magnitude and eternal duration,—and upon which the whole course of our present life must have a direct and most important bearing. All the knowledge we can have of any such event must be derived from the pages of Scripture. True, we see much around us in the present condition of things, to lead us to expect a future state of rewards and punishments, when the inequalities, disorders, and apparent imperfections in the administration of the divine government shall all be rectified, and Jehovah's righteousness and justice vindicated. Reason and observation, however, without the Bible, would have taught us nothing definite as to any general or public judgment. This we regard as entirely a subject of revelation, and all our inquiries respecting it must therefore be brought to "the law and the testimony" for solution. No other oracle can offer any satisfactory response—clouds and darkness envelope every other source of information. The Bible itself, moreover, undertakes not to gratify a mere idle curiosity—indeed the theme is one of altogether too solemn import to warrant the indulgence of any such feelings—and on this as well as many other subjects of revelation, if we attempt to be wise above what is written, it should be thought not strange if our wisdom should become folly.

Taking the Bible, however, as the standard and guide in our inquiries, we find,

1. The truth is clearly taught that there is to be a day of public judgment. Perhaps no fact is more distinctly revealed than this. It is expressly declared that God "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given all men assurance, in that he hath raised him from the dead." Here the resurrection of Jesus, an event which is itself the grand, prominent pledge and confirmation of all our hopes—holding so important a place in the great system of revealed truth, that, if it were lacking, our preaching and the faith of every believer would be alike vain—this event is held up as the sure pledge also of an appointed judgment day. If we believe in the one, therefore, we are bound to believe in the other. Repeated allusions to an approaching day of judgment occur in the course of the Saviour's personal instructions. Speaking of any one that should reject him, he declared, "The word which I have spoken, the same shall judge him in the last day." Referring to his authority to execute judgment, he says in the same connexion, "the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." His allusion to the scenes of that eventful day, recorded at the close of the 25th chapter of the gospel by Matthew, also furnishes the most decided testimony upon the point. We might quote passages from almost every portion of the Bible in confirmation of this truth, but it is unnecessary. The Old Testament contains many glimpses some more and some less distinct, of this great event—the writings of the apostles abound with allusions to such an expectation—and in the closing book of the canon of inspiration, John sees the great white throne and Him that sat thereon—the dead small and great standing before him—the books opened, and the judgment proceeding. Indeed the whole course of human affairs, as we find it depicted and marked out in the "sure word of prophecy," is evidently tending towards this one point, "the judgment of the great day,"—every other day made for that day—and as one generation passeth away, and another generation cometh, the whole, like passengers in successive trains of swiftly flying cars, seem hurried onward to the "house appointed for all living, and all awaiting the public, final decisions of the same 'great day of the Lord.' It seems needless to occupy further time in establishing this point. We regard it as incontrovertible, that there is a "judgment to come," a specific, definite, appointed period, when God will judge the world.

2. As to the manner of proceeding, and the precise character of the scenes then to transpire, our views and conceptions will at the best, in all probability, be very inadequate. The reality must far transcend all our powers of description; and so far as the particulars of the event are concerned, it will not be surprising if we should all be found to have indulged ideas to a considerable extent erroneous. We may know enough for all practical purposes, but beyond this we can proba-

bly understand but very little. We think we are warranted, however, from the language of Scripture, in concluding that the scenes of the judgment will partake in some degree of the nature of public judicial proceedings, although we cannot undertake to decide how far anything which the world has ever witnessed, will illustrate the vast reality. The language employed in the 20th chap. of the Revelation made to John, highly symbolical as it is, evidently conveys the idea of a systematic judicial process. The throne fixed, the Judge seated, the multitude assembled, the books opened, and the dead judged out of the things written in the books—all seem to intimate such an idea. So also does the Saviour's representation in the 25th of Matthew. Paul speaks of it as "the day when God shall judge the secrets of men according to my gospel." "We must all, (he says,) appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "So then (in another passage he remarks,) every one of us must give account of himself to God." Such passages, so far as we can understand their meaning, imply a formal arraignment at the bar of the Judge, where each individual is to pass his respective test—undergoing the strictest scrutiny in which even the secret, hidden springs and motives of conduct will be brought to light, and made manifest in the solemn review. The particular manner in which all this is to be accomplished, is among those things of which probably none of us at present are able to form any definite idea. Neither are we informed as to the length of time to be occupied in the proceedings. If any, however, undertake to affirm that all this is *incredible*, as well as in some respects incomprehensible, we have only to reply to such, "Ye do err, not knowing the Scriptures, nor the power of God."

3. Our next inquiry respects the *design* of such a procedure. It cannot be necessary for the information of the Judge, to enable him to pass a righteous judgment. Nothing can then be ascertained or revealed, which had not been previously known to the all-discerning mind of Him who will occupy the throne. Indeed the final destiny of every individual in that vast assembly will have been already fixed, and nothing can transpire to reverse a single decision, or in the least degree to change its character. But the all-wise God will do nothing without reason, and as the scene we are considering cannot be needed to inform and satisfy him, we conclude it must be to convince and satisfy others. The object appears to be, to afford a public manifestation of Jehovah's righteousness and impartiality. He comes to "judge the world in righteousness, and the people with equity," and he intends to let the world see that such is the fact. Paul alludes to the judgment day as "the day of wrath, and *revelation of the righteous judgment of God*,"—i. e. the day when the righteousness of his judgment is to be revealed, made manifest, and publicly vindicated.

4. We inquire next, Will the scenes of the judgment embrace all mankind at the same time? Upon this question there exists a difference of opinion. The view entertained by some, is, that the judgment day is to be a day of a thousand years duration, and that the righteous are to be raised and judged in the morning or commencement of that day, and the wicked in the evening, or at its close. Scriptural representations of the event, however, do not appear to us to accord with this view. All the passages which occur to us as having any direct bearing upon this branch of the subject, convey to us the idea of a general meeting of the righteous and the wicked before the same tribunal, at the same time. We do not recollect any intimation of two sessions for judgment. John saw the dead, small and great, stand before God—the sea giving up the dead which were in it, and death and hell delivering up the dead which were in them, and they were judged every man according to his works. "And whosoever was not found written in the book of life was cast into the lake of fire." This certainly appears like a general assembly of all classes; the inquiry instituted as to who among them are found written in the book of life; and a separation made accordingly. Precisely in accordance with this is the representation given by the Saviour in the 25th chapter of Matt. When the Son of man sits upon his throne, "before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." The entire account which occurs in this connection, implies a universal assembling and judgment of the righteous and the wicked together, closing with their respective and final award.

Besides, the supposition of a separate judgment of the righteous and the wicked, at different periods, would appear to contravene the great design of a public judgment, and the only design which we find revealed, or which looks like an adequate reason for such a proceeding. How can it be a *revelation of the righteous judgment of God*, if the two classes are to be kept entirely distinct, and the wicked not allowed to be present at the trial of the righteous? Two distinct public judgments, as far as the object of such an appointment is concerned would thus be equivalent to no public judgment at all.

From these considerations, and the entire absence of any scriptural evidence for two separate sessions of the judgment throne, we infer that the last judgment will be general and universal—that Jesus Christ, to whom authority is given to ex-

cute judgment because he is the Son of Man, will sit in person as the Judge—that before him will be assembled all the race of mankind, high and low, rich and poor, righteous and wicked—that all will be judged in righteousness according to their works, the motives by which they have been actuated, and the measure of light they have enjoyed—that in some way, the reasons for the decisions then pronounced will be made apparent—that a final separation will succeed the final award be announced—the wicked go away into everlasting punishment, and the righteous into life eternal.

5. When will this event take place? As to the precise period, I have only to say, "Watch and pray, for ye know not when the time is."

Certain it is, that the day is fixed, settled, determined, wherefore "exhort one another daily,

and so much the more as ye see the day approaching."

It seems to me, however, that the Scriptures speak of the judgment as occurring in immediate connection with the second advent of the Saviour from heaven. "Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all."

"I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

"The Lord Jesus will be revealed from

heaven with his mighty angels, in flaming fire,

taking vengeance on them that know not God,

and obey not the gospel of our Lord Jesus Christ

—who shall be punished with everlasting destruction

from the presence of the Lord, and from the

glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his

glory, and before him shall be gathered all nations."

Such passages as these lead us to regard the "judgment day," "the day of the Lord," "the great day," "the revelation of Jesus Christ," "his glorious appearing," and kindred expressions, as referring to the same grand period, "the day of the revelation of the righteous judgment of God," and the consummation of all earthly scenes.

This view of the subject I am aware, conflicts

to some extent with the opinions of some very

good men; but while I confess that there are

points involved in the question, upon which to

my own mind there rests a measure of obscurity,

yet the foregoing, so far as it extends, is "my

opinion."

I rejoice, however, that God has very

plainly revealed the great truths which are of

real practical utility. That which most intimately

concerns us all, is the solemn fact that we must

all appear before the judgment seat of Christ."

If we possess right views, feelings, and disposi-

tions of heart in reference to the Saviour as he

appeared at his first advent, and during his first

mission on earth, we shall be prepared for his

second advent, and the deeply interesting scenes

connected with and succeeding it—and then

"what we know not now, we shall know hereafter."

## What is the Cost.

This is a question which is asked relative to almost every enterprise: and the inquiry is proper enough, if men will estimate correctly both the object aimed at, and the price paid. But the fact is, that while men altogether overrate the value of money and worldly goods they no less underrate the value of the soul and its concerns, with all those great moral results which truth and Christian prayer and labor are adapted to work out. Hence multitudes of the nominally Christian community stand aloof from the great religious enterprises of this age, because they cost too much; and even the avowed friends and supporters of these undertakings suffer them to languish for the same reason. They will give or sacrifice something to sustain them, but to carry them on vigorously costs too much, they think. Let us look at this matter a moment.

The editor of the London Missionary Register brings together the receipts of 89 societies, being nearly all the religious and benevolent associations in Christendom, the aggregate of which, for the year 1841-2, was about \$5,000,000. Of this sum about \$700,000 was expended by ten Bible societies; about \$255,000 by twelve societies for promoting education; about \$420,000 by ten tract and book societies; about \$60,000 by five societies for seamen; about \$2,500,000 by twenty-six societies for missions to the heathen; and the remainder by twenty-six societies for various religious and charitable purposes. That is, about one-half of what is raised by these societies is expended at home, and the other half on unevangelized tribes. Is, then, five millions of dollars an extravagant sum for all Christendom to expend on such works, when compared with the wealth of the nations, and what they expend for other purposes? Is two and a half millions of dollars too large a sum for enlightened and Christian Europe and America to expend for instructing and saving the ignorant and idolatrous portions of mankind? Will any one say, if to raise the nations from their abyss of wretchedness and sin—to Christianize and save them, will require such annual expenditures, the object is not worth the cost?

Look then a little at the details, and afterwards

form an opinion. The Sandwich Islands' mis-

sion was begun twenty-three years ago. Thirty-

one preachers, twenty-four male and sixty-one

female assistant missionaries in all, one hundred

and fifteen, have been employed in this mission;

the average term of whose labor has been less

than ten years. The money expended, including

what has been furnished by Bible and Tract so-

cieties, has been \$524,000. And what, by the

blessing of God, has been the result?

The language has been reduced to writing, a variety of

school books; religious tracts, and other useful

books, with the entire Bible, have been translated

and printed in it, and circulated in great num-

bers; forty thousand persons have been taught to

read them; twenty-two churches have been orga-

nized, to which TWENTY-FIVE THOUSAND nati-

ves have been admitted; seminaries for training

male and female teachers have been established; Chris-

tian marriage has been introduced, in place of

former licentiousness, and now is sanctioned by law, and rendered nearly universal; intemperance has been nearly banished from the islands; and under the enlightening and humanizing influence of the mission, morality and social improvement have been greatly advanced among the rulers and people; a written constitution and laws, with the requisite means for securing public order and individual rights, have been introduced; and now, by their commissioners, the Hawaian rulers are asking our own government and those of Great Britain and France, to allow their nation a rank among the nations of the civilized and Christian world.

The cost of all this has been the labors of one hundred and sixteen persons, male and female, less than ten years, \$524,000, and no lives, for the deaths in the mission have not been more than among the same number of persons at home. The result is not only great, but it is good, and only good to all concerned. There is no painful drawback.

What is the cost of other things and such as are approved among wise men? The support of the little standing army of the United States cost last year, \$4,000,000, nearly eight times as much as this mission from the beginning, and what better results are there to be shown for it? The original cost of every one of our ships of the line, with one year's expense in service, exceeds what has been expended on this mission.

## Support in Affliction.

### Who would not be a CHRISTIAN?

The excellent Jay says that on leaving the chamber of the good man whose heart bows in humble submission to the will of God, he has said of religion, as Job did of the Almighty: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." The infidel may scoff at our blessed religion; the man of the world may account it foolishness; but blessed be God, his children know its healing power, and they feel its strong consolation. We rest not this assertion on hypothesis; we appeal to facts, and the case I shall relate, at this time, is one of a multitude, which proves that the Christian has peace, which the world gives not, and cannot take away.

About two years ago, I became acquainted with her whose unvarnished tale I am now to tell. She was a wife and mother; just at that time consumption entered her domestic circle. The first victim was a beloved son, who had attained to manhood; he was laid in the tomb; the mother said, "This will be done," and turned from his lowly bed to watch, with maternal solicitude, the decay of another son. The destroyer did his work. I knelt by the bedside of the dying youth, and although I saw the large tear glisten in his mother's eye, she, with sweet composure, acknowledged it the stroke of a Father's hand. A year elapsed, and again the shaft was aimed. It came even nearer—the hectic glow flushed on her husband's cheek. I visited the abode of sickness, and the glowing eye told that the angel of death was nigh. After conversing with the invalid, his affectionate wife said to me, "Prayer is always proper, always valuable, but particularly so at this time. Will you pray with us?" We three together sent up our supplications to the mercy-seat, and I believe we felt that the form of the fourth was with us like unto the Son of God. When about leaving the house, I remarked to her, "Mrs. —, you are deeply afflicted; you have stroke upon stroke, but you know the source of consolation." "Yes," she replied, "and there are two considerations which comfort me much. I remember I have need of all these things, and what I know not now, I shall know hereafter."

A few days after, the grave closed on him, who had been the companion of her youth, but she felt that God was her unfailing support. A beloved daughter soon laid down with the father, and the bereft met me with the expression, "The Lord

# THE CHRISTIAN SECRETARY

From the Christian Reflector.

Evil of Hasty Admissions.

The Rev. Charles E. Wilson, of Haddonfield, N. J., has addressed us a short communication, headed as above, which we have read with unmixed astonishment, and which justice to the Baptist denomination requires us to publish. The following is a copy:

**Br. Graves:**—A late number of the Presbyterian now before me, contains a long article that was read before the General Assembly of the Presbyterian church, (old school,) by Rev. Parsons Cooke, a delegate to this body, from the General Association of Massachusetts. The following is an extract of the narrative read by the Rev. gentleman:

"While Millerism has made sad havoc of churches in other denominations among us, that adopt the objectionable revival measures, and practice hasty admissions to the church, it has produced next to no injury to our churches and societies. Thus we have had a practical illustration of the conservative tendency of those principles and measures, that tend to the purity of revivals. It has been found by actual examination of statistics, that in those denominations in New England, that generally favor the objectionable measures, to wit, the Methodists, Baptists and Free Will Baptists, just about one half of the persons admitted to the church, go out of it by excommunication; and that notwithstanding any laxity of discipline that may exist among them, while the proportion excommunicated from our churches, has been but from ten to twelve per cent. This difference, however, is probably owing in part to the different kinds and degrees of doctrinal instruction in the different quarters."

This extract presents many of our churches in an enviable light. But is it true, that one half of those added to the Baptist churches of New England by baptism, are excommunicated? It cannot be true, surely. I hope, my dear sir, you will feel at liberty to contradict the statement of Mr. Cooke, so far, at least, as relates to the Baptist denomination. Yours affectionately,

CHARLES E. WILSON.

Haddonfield, N. J., June 6, 1843.

The document, which our friend Mr. W. read in the Presbyterian, and from which this extract was made, we find also in the columns of the Christian Mirror, a Congregational paper published at Portland, Me., headed by the editor, "Well-stated Truths," and endorsed by editorial comments.—We here perceive that the italicised lines are so printed in the original; and therefore, we infer, that those particular lines were underscored by the author, and not, as we at first suspected, originally by our correspondent. We assure Mr. Wilson that we feel ourselves perfectly "at liberty" to contradict the statement, so far as the Baptists are concerned. It is not merely a slight mistake, a little exaggeration of the truth; it is a great and unequivocal falsehood; and if it were not for using unseemly words, we should say, it is an infamous libel on the denomination. And yet Mr. C. has declared before the General Assembly of the Presbyterian Church, and thus through the religious press of the whole land, on the authority of a delegate from one great ecclesiastical body to another, that "it has been found by actual examination of statistics." What statistics? we wish to know. We call on Mr. Cooke to state the authority on which he makes this declaration. Where are the statistics that bear such a testimony concerning the Baptist denomination? Who has made this actual examination, and come to this astounding result? Now we have statistics, and for their correctness we appeal to the published Minutes of the Associations to which we shall here refer. The total number of persons added by baptism to the churches composing the Boston Baptist Association (27 in number) during the last five years, is 4370. The total number excluded during the same period is 264, which is a proportion of less than six per cent! Additions to the Salem Association during the last five years, 2,333. Exclusions, 216—about nine per cent. Additions to the Warren Association, which embraces all the churches in Rhode Island, during the same period, 2,799. Total number excluded, 193, short of seven per cent. Perhaps however, the statistics of last year alone are those to which Mr. C. referred. We will give these then so far as we have been able to obtain them.

The total number of persons added to all the Baptist churches in Massachusetts, in 1842, according to the reports of the Association, is 4540. Total number excluded in the same churches the same year, 227, just five per cent! We have the Minutes of 18 other Associations, in other New England States. The total number reported as baptized, in these the last year, is 3,983. Total number excluded, 317. Here the proportion is about eight per cent.

From these data, we infer that the number of persons excommunicated from the Baptist churches of New England is, at the highest calculation, not more than seven per cent, in proportion to the number received on profession of their faith. Mr. C. says that in his own denomination it has been from ten to twelve per cent. And so it is proved that the "objectionable revival measures" and "hasty admissions" of the Baptists reduces the value of their additions not *five*, but *seven* per cent! while by the rejection of such measures and more care and delay in the reception of members, the denomination to which this arduous and veracious supporter of church *purity* is attached, have lost only from ten to twelve per cent! And all this defection among Baptists, "notwithstanding any laxity of discipline that may exist among them." If Mr. C. pretends to say that discipline is more lax in the Baptist churches in New England than in the Congregational churches, we will send him to certain churches of his own denomination, and among others, his own for evidence on that point. He will find facts as stubborn here, we opine, as they are in the matter of statistics.

It is no source of pleasure to us to find this occasion for severity in speaking of a neighbor and professed minister of the gospel. But the assertion is so publicly and positively made, and at the same time is so wide from the truth, and such a libel upon the large and increasing body of Christians to which we are attached, that we can neither pass it by, nor treat its author with common editorial courtesy. It seems to us that such an act does well deserve the rebuke of Christian men in all denominations. Mr. Cook is one of the editors of the New England Puritan, and if

the religious press is to be conducted by men who, to gratify mere sectarian spleen, can exhibit such an entire recklessness of the truth—can make the most astounding mis-statements at hazard, and declare them to be the result of "an actual examination of statistics," alas! for the purity of the influence of that press, whose integrity and honor we are bound to preserve and maintain. If Mr. Cook is able and disposed to explain himself, our readers shall know it. If he declines to do this, they shall know that too.

From the Christian Watchman.

## Observance of the Sabbath.

The Massachusetts Baptist Convention, at a meeting for business, on Thursday morning, passed unanimously the following resolutions in reference to the observance of the Sabbath. A committee was also raised, on motion of Rev. Baron Stow, to obtain the signatures to these resolutions of such Baptist ministers as were present, and of such as were in the city. The design embraced in these resolutions was the universal approbation of all present; and we believe that all our ministers will be found equally willing to use their endeavors to promote the better observance of the Sabbath.

**1. Resolved:** That as but six days in a week have been made for secular business, and no more have ever been given to men for that purpose, if they take more, it is without right, in opposition to the revealed will of God, and in violation of his law, the penalty of which will show that "the way of the transgressor is hard."

**2. Resolved:** That as the Sabbath was made for man, and the observance of it is essential to the highest social, civil, and religious interests of men, it is not only the duty, but the right and the privilege of all men to remember it and keep it holy.

**3. Resolved:** That the loading and unloading of vessels, the sailing of vessels from the harbor, the running of stage coaches, rail cars, and canal boats, and the traveling in them, the visiting of post offices, reading rooms, and other places for secular reading, business or amusement, are not only unnecessary, but are violations of the law of God, and ought to be abandoned throughout the community.

**4. Resolved:** That all pastors of churches be, and they hereby are, respectfully requested fully to instruct their people as to the duty and utility of keeping the Sabbath; and to be especially careful to add to their instructions the influence of a uniformly consistent example.

**5. Resolved:** That it be recommended to all families to supply themselves with some good Sabbath Manual, that the rising generation may all understand the reason for the universal and perpetual observance of the Christian Sabbath; and the teachers of Sabbath schools are requested to exhibit this subject with plainness and frequency to their pupils.

**6. Resolved:** That all persons who are acquainted with facts which illustrate the duty and ability of observing the Sabbath, and the evils of violating it, are requested to cause them to be published, and circulated as extensively as possible, that the voice of God, in his providence, as well as in his word, with regard to this subject, may be heard by the people.

**7. Resolved:** That such is the fundamental importance of the Christian Sabbath, and such its influence upon all the great interests of men, that its due observance ought to receive the earnest attention, the fervent prayers, and the hearty, active, and persevering co-operation of all friends of God and man throughout the world.

## Triumph of Puseyism in England.

Among the items of intelligence by the late arrival, a friend has directed our attention to the following, by which it seems that Dr. Pusey has fairly out-generalled the Vice Chancellor, notwithstanding his attempt to silence him. So it seems the great Tractarian, backed by St. Cyprian, is able to bid defiance to his superiors in the Church, and disseminate his favorite dogmas at pleasure.

It is just announced that the Vice Chancellor has communicated to Dr. Pusey his suspension from preaching before the University for two years. The members of the Board were greatly embarrassed by the magnitude of the subject with which they had to deal. Doctrinally, the Board was divided, and each member made a separate report to the Vice Chancellor, upon whom the whole responsibility of a final decision was thus thrown.

Dr. Pusey has addressed a Protest to the Vice Chancellor, of which the following is a copy:

**PROTEST.—Mr. Vice Chancellor:**—You will be assured that the following Protest, which I feel it to be my duty to the Church to deliver, is written with entire respect for your office, and without any imputation upon yourself individually.

I have stated to you, on different occasions, as opportunity offered, that I was at a loss to conceive what in my sermon could be construed into discordance with the Formularies of our Church; I have requested you to adopt that alternative in the Statutes, which allows the accused a hearing; I have again and again requested that definite propositions, which were thought to be at variance with our Formularies, should, according to the alternative in the statute, be proposed to me; I have declared repeatedly my entire assent *ex animo*, to all doctrinal statements of our church on this subject, and have, as far as I had opportunity, declared my sincere and entire consent to them individually; I have groaned to think, that as no propositions out of my sermon have been exhibited to me as at variance with the doctrines of our Church, so neither can they, but that I have been condemned either on a mistaken construction of my words, founded upon the doctrinal opinions of my judges, or on grounds distinct from the formularies of our church.

Under these circumstances, since the statute manifestly contemplates certain grave and definite instances of contrariety or discordance from the formularies of our church, I feel it my duty to protest against the late sentence against me as unwarrantable as well as unjust.

I remain, Mr. Vice Chancellor, your humble servant,

E. B. PUSEY.

Ch. Ch., June 2, 1843.

We learn from unquestionable authority, that the Oxford investigation has terminated in a complete vindication of Dr. Pusey, who has produced out of St. Cyprian the *ipsissima verba* of the passage which Dr. Fausset had accused as being heretical.—*London Times*.

## Christian Secretary.

HARTFORD, JUNE 23, 1843.

### Conn. Baptist Convention.

The Twentieth Anniversary of this Convention was held with the Central Baptist church in Norwich, on Tuesday, Wednesday and Thursday, of last week. The President, Rev. Dwight Ives, of Suffield, called the Convention to order at 3 o'clock, P. M., on Tuesday, when the preliminary business of the meeting, such as appointing committees to prepare a list of delegates, &c., was transacted, a resolution was adopted inviting brethren from corresponding bodies to a seat in the Convention,—Rev. J. H. Baker, and Rev. J. Dowling of Rhode Island, Rev. A. Maclay, Gen. Agent of A. & F. Bible Society, Rev. J. Peck, agent of A. B. H. Mission Society, Rev. C. W. Denison, Boston Association, Rev. Alvin Bennet, Sturbridge Association, and Rev. J. M. Peck, Cor. Sec. of the A. B. P. & S. S. Society, accepted the invitation by forwarding their names to the Secretary.

The Treasurer of the Convention then read his annual Report of monies received and expended during the year, the gross amount of which was, for Foreign Missions,

For Home "

" Domestic "

" A. & F. Bible Society,

Total,

Received during the Convention, \$ 1546.97.

Six new churches were received by the Convention. The Convention then proceeded to elect, by ballot, officers for the ensuing year.—Rev. Dwight Ives was chosen President, and Rev. T. C. Teasdale, Vice-President; the remaining officers were appointed by nomination, through a committee appointed for that purpose. The Rev. J. S. Eaton was appointed Secretary, Dea. J. B. Gilbert, Treasurer, Wareham Griswold, Ass't. Treasurer, and Chauncey G. Smith, Auditor.

A sermon was preached in the evening, to a large and crowded audience, by Rev. J. Dowling, of Providence, (R. I.) from Eph. 3: 10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." The sermon, which was lengthy, was listened to with intense interest. The theme of the speaker was, "the wisdom of God in the redemption of man, as manifested to angels through the church." We dare not trust our memory to state even the several divisions of the discourse. The following resolution, adopted before adjournment, expresses the opinion of the Convention upon the merits of the sermon.

**Resolved:** That the thanks of the Convention be presented to our esteemed brother, Rev. John Dowling, of Providence, for his kindness in complying with the request of the Committee of Arrangements, in delivering the interesting and profitable discourse of Tuesday evening.

On Wednesday morning, several new committees were appointed, among the number was one to revise the Constitution, and report at the next meeting of the Convention—another on slavery, and a third on the claims of seamen. The committee on Domestic, and also on Home Missions, made their reports, which, after appropriate remarks by several brethren, were severally adopted. In the afternoon, the Education Society held its annual meeting; we were not present at this meeting, and of course are unable to give any particulars respecting it. The official Reports of all the different Societies will appear in this paper hereafter.

The chairman of the committee on Foreign Missions presented their Report, with accompanying resolutions, on Wednesday evening, when the meeting was addressed for an hour and a half by the Rev. Mr. Kincaid, missionary from Burmah. The remarks of bro. Kincaid were peculiarly interesting. He has but just returned from the field of his missionary labors, where he had spent fourteen years of his life. An overflowing audience sat in almost breathless silence, while the speaker was describing the scenes of missionary life, the manners and customs of the Burmese, and the Karen, —the effect of the gospel upon them, and the trials and persecutions of the native converts, as well as of the missionaries themselves. His description of a Burman Temple, erected at Ava, while he was residing there, must have struck the mind of every one present with surprise, on account of its immense size. The building was two hundred feet square, resting upon a solid foundation of masonry ten feet high. The walls were of brick, six feet through, neatly cemented, rising perpendicularly 70 feet, when the size of the building was considerably reduced, and then rose some 40 or 50 feet higher, when it was again lessened, and still another large building was erected upon the top of the last one.—These immense structures were supported by large pillars rising from the floor, and if we understood him, the whole interior of the temple comprised but a single room. From the centre of the highest part of the temple rose a spire, the top of which was surmounted with a piece of iron in the shape of an umbrella, from the edges of which hung a large number of bells, of different sizes, so arranged that

the slightest wind would set them ringing. From every corner of the building similar towers were placed, with the same description of bells, hanging to the iron umbrellas. No expense was spared in making these bells,—silver being used in profuse quantities in order to give them the richest tone. Four massive doors, one in the centre of each side of the building, served as entrances. In the middle of the temple, was placed a huge image of marble, well proportioned; the size of which may be imagined from the dimensions of the thumb. Mr. K. said he measured one of them, and found its length to be eighteen inches.

This image was cut from a single block of marble, brought from a quarry some distance up the river, and such is the superstition of the natives, that neither horse, bullock, or elephant, was permitted to assist in dragging the block itself to its place of destination—the people themselves performing the task. This was done by means of large ropes sufficient to allow two thousand persons to assist at once. The King and Queen participated in the honors, by pulling at the ropes.—When the block of marble had been brought within a proper distance of the temple, sculptors were employed to work it into an image. While this process was going forward, thousands of persons were in the habit of assembling to witness the operation. On one occasion, while Mr. K. stood looking at the workmen, and the natives were bowing down in worship to one side of the image, where the eye and part of the face had just begun to appear, he beckoned to them to come round on the other side, and pointing to the shapeless lump of marble, requested them to worship on *that side* of the image. The natives laughed at the idea, and one of them remarked, "we are a set of fools."

A prayer meeting was held for an hour on Thursday morning. At 8 o'clock the Con. Bap. Pub. & S. S. Society held its annual meeting, and was addressed at length, by Rev. J. M. Peck, and the Rev. Mr. Eastman, agent of the Am. Tract Society. The forenoon was principally occupied by this Society. In the afternoon several committees made their reports, which were accepted. Every one present must have felt gratified at the harmony of feeling that existed on the subject of anti-slavery. When the report and resolution of the committee was presented, it was adopted unanimously; thus declaring to the world that the Baptists of Connecticut are, as a body, utterly opposed to slavery. Before the Convention adjourned, the following resolution, among others, was unanimously adopted.

**Resolved:** That the thanks of this Convention be presented to the pastor and members of the Central Baptist church, and other friends in Norwich, for their kind entertainment and respectful attention to the members of the Convention during its present session.

The Convention was the largest that ever assembled in this State,—the most perfect harmony prevailed throughout the entire session, and we doubt not that all returned to their homes highly gratified with their visit. The next meeting of the Convention will be held with the Baptist churches in New Haven, on Tuesday preceding the second Wednesday in June, 1844. Rev. D. Ives to preach the annual sermon, Rev. Addison Parker his alternate.

In consequence of our engagements at other places, a great part of the time during the session of the Convention, we are unable to furnish any thing like an accurate account of its proceedings. This deficiency will be atoned for, in part, at least, by the publication of the proceedings in full, as reported by the Clerk, at an early day.

### Letter from Br. Vinton.

BR. BURR.—I have just received a letter from Br. Justus H. Vinton, Missionary among the Karen, from which I send you a brief extract for the Secretary, as a specimen of the feelings of our missionary brethren. The letter is dated Chettingsville, Dec. 26, 1842.

Yours, E. CUSHMAN.

WILLINGTON, JUNE 20, 1843.

Letter from Burmah.

In the course of his remarks before the Foreign Missionary Society at the Convention in Norwich, the Rev. Mr. Kincaid read the following letter from bro. Mason, which he had just received through the missionary rooms at Boston, and at our request, has kindly furnished us with a copy for publication.

TAVOY, Oct. 20, 1842.

DEAR BROTHER:—It makes me sad to think of your leaving us. The Mission seems to be coming to nought. You are almost the only preaching missionary that is wholly devoted to preaching, among the Burmans, and you are going to leave us. Sister Wade's constitution is so broken that she has fully given up the idea of ever laboring again as she has done. She has laid up half the rains, with an obstinate liver complaint, which I fear will compel her to go away for a time, before she is able to do much again. Sister Simonds, another valuable laborer, is almost laid aside. Brother Judson is continually poorly; and several more of us are feeling the effects of age, and tropical climate; so as to leave the close of both our missionary and earthly labors in a distant prospect.

And who are coming on to take the places that are vacated? Take this inquiry with you to America, and bring back the answer in the sum of half a dozen excellent brethren, and their wives. In looking out for new missionaries, take a high standard. I do not mean, that they should stand high in philosophy, or science, or be remarkable for intellect, for it often happens that the heart is ossified in proportion as the intellect is vivified. I mean men of *high religious attainments*. Do not take any but *revival preachers*—men that are in their elements only when they are preaching and praying. As you once re-

marked, "I think the converting the world by paper and ink, is only one degree more apostolic than the popish way of doing it by *holy water*; and this scattering of books every where, will be found in the end, to accomplish little more than the wooden crosses which the Jesuits set up wherever they go." The Scriptures, and a few books, with *living teachers*, are of unspeakable value, after the people are brought into the churches, but of *amazingly little use* before; though they do good occasionally. The way the world is to be converted is just as clear to me, as the way the next crop of paddy will be produced. It will be converted in the end, be assured, as it was in the beginning, by such men as Paul and Barnabas, full of the Holy Ghost. Nothing less will suffice. Now look out the men. Find the men, and the Holy Ghost will follow. Let us have a few such men as these, and they will find others discovered exactly what is wanted. Do try to enlighten them. They are beginning to be puzzled on the subject. Mr. Stow says in his printed sermon: "There is another remarkable fact which we are sure will be regarded by future generations, and will be no less perplexing to the philosophic historian, and that is, the slow progress of the gospel in the nineteenth century." Why had the same instrumentalities been in operation from the ascension to the present time, which have been put forth in the nineteenth century, and in these only, Athens would still be filled with Epicureans and Stoics; and you and I would be worshipping Woden; unless we had perchance come in contact with some missionary school. And the same means might go on to the ninety-ninth century to bother philosophical historians, and the world would not be converted. No! No!! the world is going to be converted, Bro. Kincaid, by revival preachers. I see it as clearly as Abraham saw the days of Christ, and with like feelings. Abraham rejoiced to see my day; and he saw it, and was glad. My eye rests upon it as on a paved sapphire stone, as it were the body of heaven in its clearness. Prophecy shows,

# THE CHRISTIAN SECRETARY.

the converting the world by only one degree more apostolic way of doing it by *holy water*; of books every where, will be to accomplish little more than which the Jesuits set up.

The Scriptures, and a few teachers, are of unspeakable value are brought into the church; little use before; though they really. The way the world is to us clear to me, as the way God will be produced. It will end, be assured, as it was in such men as Paul and Barnabas.

Nothing less will

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and will follow. Let us have a

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PREACHERS FOR BURMAH!

for BURMAH!!

F. MASON.

from Br. Vinton.

we just received a letter from

Missionary among the Ka-

I send you a brief extract for

specimen of the feelings of

brethren. The letter is dated

26, 1842.

Yours, E. CUSHMAN.

20, 1843.

en in this country more than

our arrival, we found more work

our hands than we could pos-

work has been multiplying upon

we written to the Board again

must have more missionaries,

that they "fully appreciate

Karen department," still say

her men nor money for you."

recently sent out my sister, and

and a great help, but what

she and Mrs. V. will find

attend to in overseeing the

after the female members of

the field remains still unpro-

to assist Br. Mason in the

Who prepare school books?

ministry? Who direct the

assistants? Who take charge

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language to give utterance

it will ever be said of the Amer-

they have "done what they

church had done her duty,

confidence commit this infant

of God's never failing mercy;

are not used, how can we,

for this blessing? Do you

use? I answer, yes, and

followed. Churches have

sprung up in almost every part of the land, and converts are still multiplying—but who is to look after them, and who is to aid in raising up a native ministry? Said Br. Mason more than two years since, "we need at this moment at least ten additional missionaries for these provinces," and yet not a man can be obtained. And we too must die. Yet missionaries do not live forever. Shall I tell you, dear brother, the thoughts of death have to us become very painful? And why? Not that we fear to grapple with the monster, for his sting is gone; not that heaven has ceased to be attracting. O, no, but to whose care shall we commit these sheep in the wilderness? Who, when we are gone, will come to take charge of these infant churches? In view of such considerations, when I think of dying, a feeling of indescribable anguish takes hold upon me, and I cry, O God, let me live, for the sake of these dear ones, let me live; and ere I go hence to be here no more, let some one come to take my place.

\* \* \* Since we joined the mission, there

have been in this vicinity between two and three hundred Karen baptized, and nearly double that number connected with the churches in the vicinity of Rangoon, of which I have the oversight.

We I speak of all Burmah proper, I should say that at least two or three thousand have within four or five years been hopefully converted to God. And yet the churches leave our Board so destitute, that they have "neither men nor money" to help carry forward and extend this glorious work. "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men."

#### British Aggressions.

The seizure of certain islands in the Sandwich group, by an English officer, in the name of the Queen, has been the cause of much speculation in the newspapers. It appears to be the general opinion that the Government of England will

continue to make seizures upon the islands of the Pacific, and other minor points, as long as they are to be found. France, too, with her navy is practicing the same game, and it appears to be the settled policy of both these nations, to extend their possessions as fast as they possibly can.

The island of Cuba has long been watched with a jealous eye by Great Britain, and the advantages which the possession of this island would place in her hands, in the event of a war with the United States, seems to warrant the conclusion that it will become a British possession, as soon as a favorable opportunity presents itself for making the seizure.

England has never been particularly honest in her transactions with inferior powers, and now, when she has arrived at a crisis in her own affairs, and finds herself unable to pay the interest on her national debt—like a bankrupt merchant who resorts to the miserable policy of enlarging his business in order to meet his liabilities for a while longer, she appears to have commenced the business of seizing upon every spot, from which she can hope to draw a revenue. What the effect of this stroke of policy will be on the other civilized nations, remains to be seen; yet we can hardly suppose they will consent to look on quietly while England is making herself mistress of most of the lesser parts of the globe.

The last place upon which England has fixed her eye, and seems inclined to claim as a possession, is Liberia. The following paragraph in relation to this movement is going the rounds of the papers.

#### British Interference in Liberia.

The Philadelphia Colonization Herald states that "English cupidity" is hankering after Liberia. A new map of Africa has gone out, on which a claim is laid to a large portion of the Liberia territory. Mr. Arrowsmith, the royal geographer, told an associate of the editor of the Herald, that the map was commanded by high authority. The article concludes with stating that a Committee of Parliament, who have been taking testimony the past year as to Liberia, are gathering all the testimony they can adverse to the rights of the present Governors, and that the Report of the Committee recommends to the British Government the construction of a fort in the very heart of Liberia. The writer

of the article adds, "We have been told that the

Government of Liberia is to be removed to

Monrovia, and that the fort will be built there.

The fate of the Niger expedition has dissipated the dreams of the commercial aggrandizement indulged by Britain, previous to the failure of that pseudo-philanthropic speculation. Liberia now offers the most safe, direct, and desirable access to the great valley of the Niger; and we much fear that the insatiable rapacity of England will disregard every obstacle to her obtaining for her starving manufactures and clamorous merchants, the monopoly of that important market.

We have hitherto addressed our appeals to the philanthropist and the Christian. We now earnestly command this important subject to the most serious consideration of the American patriot and statesman.

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An extra, issued from the office of the Boston Times immediately after the death of Mr. Legare, says "the President is now almost entirely prostrated by his late fatiguing tour and unusual exertions, and has received a new cause of depression in the death of Mr. Legare." He returned from Lowell on Monday evening and retired to rest at an early hour. On Tuesday morning he was exceedingly feeble, so much so, that he gave notice that he should be unable to receive any calls during the day.

**SCOTLAND.**—The long threatened division in the Church of Scotland has at last taken place, as will be seen by reference to the 'Foreign Intelligence' in another part of this paper. In an other, and more lengthy account of this secession, it is stated that the Protest was signed by 395 ministers, among whom may be found the most eloquent, zealous and scholar-like persons of subjects, each arranged under its appropriate head. At the close of the book we find a number of Charts, some of them set to music, Doxologies &c. There is one merit in this hymn book which we are glad to find, viz: it is not divided into parts as is the case with Winchell Watt's Another is, that the hymns are of a suitable length for Divine worship, few of them exceeding six verses, and in most cases not exceeding four. Some alterations have been made in the forms of expression, where it was necessary, in order to adapt the hymns to be sung. Much inconvenience will be prevented to the choirs by this arrangement, the misplacement of accented syllables in a line, frequently occasioning great inconvenience. After a somewhat careful examination, we have been led to the conclusion, that this Hymn Book possesses qualities over every other of the kind that we are acquainted with, which entitle it to a place in every Baptist pulpit in the country. For sale at Gurdon Robin's book store.

**IRELAND.**—The intelligence from England which will be found in another column, is of unusual interest. It seems that a crisis has arrived in the affairs of Ireland, and that a different policy must be pursued by England towards that down-trodden island or civil war may be the result. Ireland asks to be placed on a footing with the Canadas and other British provinces that are allowed the privilege of a Provincial Parliament. Let England grant her this and she will remain firm in her adherence to the British crown; deny it, and rebellion and bloodshed will probably follow.

Repeat meetings are being held in many of the larger cities in this country, at which thousands of Irishmen attend, and an unusual degree of enthusiasm prevails. The Roman Catholic clergy are invariably enlisted in the cause of re-

peal.

**MEXICO.**—The New Orleans Bulletin of June 10, says, intelligence was received at that port, by an arrival the evening before, of an armistice between the Yucatan Government and Mexico.

Gen. Ampudia and Commissioners were to be despatched to Mexico to agree upon the basis of a general peace.

**LETTER FROM MRS. VINTON.**—We are indebted to the attention of Mrs. Nichols and Sherwood, of Bridgeport, for a letter recently received by them from Mrs. Vinton, which we shall lay before our readers next week.

**THE BURNING OF THE BIBLES.**—Defence of the Protestant version of the Scriptures against the attacks of Popish Apostolists for the Champlain Bible Burners: by John Dowling, A. M. Providence, R. I., with introductory remarks by W. C. Brownlee, D. D. Philadelphia: Published by Nathan Moore, No. 3, North Eighth street.

**ROBBERY.**—Three thousand dollars were stolen from the safe of Messrs. Limbuth & Thompson, in their counting house, Natchez street, on Monday last.—N. O. Picayune.

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# THE CHRISTIAN SECRETARY

## Miscellaneous.

### The Puritans.

To say that the Puritans were wanting in humanity, because they did not acquiesce in the state of things which they found around them, is a mere extravagance, arising out of a total misapprehension of the nature of humility, and of the merits of the feeling of veneration. All earnestness and depth of character is incompatible with such a notion of humility. A man deeply penetrated with some great truth, and compelled, as it were, to obey it, cannot listen to every one who may be indifferent to it, or opposed to it. There is a voice to which he already owes obedience, which he serves with the humblest devotion, which he worships with the most intense veneration. It is not that such feelings are dead in him, but that he has bestowed them upon one object and they are claimed for another. To which they are most due is a question of justice; he may be wrong in his decision, and his worship may be idolatrous, but so also may the worship which his opponents call upon him to render. If indeed it can be shown that a man desires and reverences nothing, he may justly be taxed with a want of humility; but this is at variance with the very notion of an earnest character, for its earnestness consists in its devotion to some object as opposed to a proud or contemptuous indifference. But if it be meant that reverence in itself is good, so that the more objects of veneration we have, the better is our character, this is to confound the essential difference between veneration and love. The excellence of love is its universality; we are told that even the highest object of all cannot be loved if inferior objects are hated. And with some exaggeration in the expression, we may admit the truth of Coleridge's lines—

"He prayeth well who loveth well  
Both man, and bird, and beast."

Inasmuch that if we were to hear of a man sacrificing even his life to save that of an animal, we could not help admiring him. But the excellence of veneration consists purely in its being fixed upon a worthy object; when felt indiscriminately, it is idolatry or insanity. To tax any one, therefore, with want of reverence, because he pays no respect to what we venerate, is either irrelevant or is a mere confusion. The fact, so far as it is true, is no reproof, but honor; because to reverence all persons and all things is absolutely wrong; reverence shown to that which does not deserve it, is no virtue—no, nor even an amiable weakness, but a plain folly and sin. But if it be meant that he is wanting in proper reverence, not respecting what is really to be respected, that is assuming the whole question at issue, because what we call divine, he calls an idol; and as supposing that we are in the right, we are bound to fall down and worship; so, supposing him to be in the right, he is no less bound to pull it to the ground and destroy it.—*Am. Tract Society Messenger.*

### The Great Conflict.

The belief is expressed by the leading Tractarian of Oxford, that the "two systems of doctrine," which he calls the "Catholic and Evangelic," by which we understand formalism and spiritual religion, "are now, and probably for the last time, in conflict." We echo the sentiment: the conflict will be a dreadful one—a war of extermination—of principles. If "the signs of times" are not mistaken, this country will constitute the theatre of that struggle, and the Great Valley of the West, already the scene of such animating interest, may be the Waterloo of truth and error. In such a contest, whatever may be the value of the fortified posts furnished by our educational institutions, or of the strong phalanx of educated and pious ministers, the artillery of the press, and the cavalry corps which our colonels will furnish, will be found no invaluable forces in the great struggle.—*Am. Tract Society Messenger.*

### The Choice.

A Quaker, residing at Paris, was waited on by four workmen, in order to make their compliments and to receive their usual New Year's gifts.

"Well, my friends," said the Quaker, "here are your gifts; choose fifteen francs or the Bible." "I don't know how to read," said the first, "so I take the fifteen francs."

"I can read," said the second, "but I have pressing wants." He took the fifteen francs. The third also made the same choice. He now came to the fourth, a lad of about thirteen or fourteen. The Quaker looked at him with an air of goodness.

"Will you too, take these three pieces, which you may attain at any time by your labor and industry?"

"As you say the book is good, I will take it, and read it to my mother," replied the boy. He took the Bible, opened it, and found between the leaves a gold piece of forty francs.

The others hung down their heads, and the Quaker told them he was sorry they had not made a better choice.

### The Tea Tax.

Says the London Patriot, the sum paid annually for tea by consumers, is stated at about £9,000,000 sterling, or about \$13,000,000. From this deduct \$18,000,000 which go to the crown for duty, directly or indirectly, leaving \$25,000,000. The consumers of tea in the United States do not pay for that article less than \$5,000,000; none of which goes for the support of the government. Suppose now that the tea consumers of Great Britain, looking at the worth of the soul, and irrepressibly desirous of its salvation, and thinking that all things considered, it is more important that the heathen should enjoy the blessings of Christian instruction, than that they themselves should enjoy the luxury of tea, should cheerfully relinquish the beverage, and contribute their twenty-five millions of dollars annually to the propagation of the gospel; and suppose that the tea consumers of the United States, taking a similar view of the subject, should dedicate their five millions of dollars annually to the same work—how many would call it infatuation, and forebore ruin to the nation from such a draining! But yet with God's blessing, what light and knowledge, what improvement in character and condition, what happiness, present and everlasting, would speedily flow to five hundred millions of miserable, benighted, and ruined men!

**AN INDIAN COLLEGE.**—The Choctaws, it is said, have raised \$40,000 to build a College. They number 17,000 souls; have a press, which last year printed more than three million pages of books and pamphlets. The spirit of improvement, driven from our habitations by a spirit of covetousness, and a troop of mercenary motives, seems to have sought, and sought successfully, a more hospitable abode among the savages of the desert.

### Public Acts,

OF THE STATE OF CONNECTICUT,  
PASSED MAY SESSION, 1843.

#### NOTICE.

Relating to the publication of the *Acts of the General Assembly*, May Session, 1843.

OFFICE OF SECRETARY OF STATE, June 12th 1843.

Publishers of Newspapers who, for the usual compensation, intend to insert in their papers the Public Acts of the last session of the General Assembly, will publish them in regular numerical order, and will, in all respects, comply with the provisions of the subjoined Act, No 1.

N. A. PHELPS, Secretary of State.

#### "Not Quite into Port."

Heaven is the port which many a man says is at the end of his voyage, and for which he professes to steer, who will never make it. They may think they are riding just outside, "not quite into port" yet, but a fair breeze and good weather will carry them there in safety. So thought the crew of the "General Williams," which was wrecked in Long Island Sound, in the late gale. They belonged in New London, and had already come within sight of the spires of their own native town, the place of their destination. "Not quite into port," said the sailor, "but we shall soon be there." Their wives and children were looking out for them. They had heard that the ship was in the offing. "Not quite into port," said the joyful wife, as she hugged her darling babes to her bosom, "but we will soon be here."

**NOTES BILLINGS, Speaker of the House of Representatives.**  
W. S. HOLABIRD, President of the Senate.  
Approved, June 7, 1843.

C. F. CLEVELAND.

An Act in addition to and alteration of an Act entitled "An Act relating to the office and duty of the Secretary of the State"

Be it enacted by the Senate and House of Representatives in General Assembly convened: That publication of the laws of the State, by the publisher of any newspaper, shall be deemed a compliance with the second section of the act to which this is in addition and in alteration, unless said laws are published in the columns of said newspaper, in the regular edition thereof, and in every number of the edition in which said laws, or any of them, are published, and in the usual type in which the remaining portion of such paper is printed, and that one copy of each number or paper so printed shall be transmitted to the Secretary of this State.

**NOTES BILLINGS, Speaker of the House of Representatives.**

W. S. HOLABIRD, President of the Senate.

Approved, June 7, 1843.

*Approved, June 7, 1843.*

"The storm arose—the ship contended manfully against it; but she had not sea room, and the crew went down into the "deep, deep sea," within sight of their homes, and almost within hail of their wives and little ones. "Not quite into port" will be heard on the tongue of many a voyage over the ocean of time, who dreams of making heaven, but it will always be with them "not quite into port." They never will enter the haven of eternal rest. Their security is their delusion and their destruction. The careless sluggard that thinks he shall float into port without an effort will find himself mistaken. The man who thinks that any and every hulk can be carried into port will find that the storm will send him to the bottom.

The man that will not make an effort to enter when heaven in mercy sends propitious gales, will find himself perishing within sight of the haven.—*Cincinnati Watchman.*

### The Great Conflict.

The belief is expressed by the leading Tractarian of Oxford, that the "two systems of doctrine," which he calls the "Catholic and Evangelic," by which we understand formalism and spiritual religion, "are now, and probably for the last time, in conflict." We echo the sentiment: the conflict will be a dreadful one—a war of extermination—of principles. If "the signs of times" are not mistaken, this country will constitute the theatre of that struggle, and the Great Valley of the West, already the scene of such animating interest, may be the Waterloo of truth and error. In such a contest, whatever may be the value of the fortified posts furnished by our educational institutions, or of the strong phalanx of educated and pious ministers, the artillery of the press, and the cavalry corps which our colonels will furnish, will be found no invaluable forces in the great struggle.—*Am. Tract Society Messenger.*

No. 2.  
An Act in addition to an Act entitled "An Act for the regulation of Civil Actions."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened: That whenever in any action brought upon any administration bond, or other bond, with conditions, or where in any action at law, by reason of a plea of set-off or other special plea therein, it shall become necessary to adjust and settle any matter of account proper to be heard and decided by auditors, the court before which such action shall be pending, shall be, and they hereby are authorized and empowered to refer such matters of account to one or more auditors to be appointed by said court, to be by such auditors heard and decided in such manner as said court shall order and direct, and in case any other issue shall be joined in such action, the same shall be heard and decided as is now by law provided.

Sec. 2. In all actions brought against two or more defendants for the recovery of any debt, where the plaintiff lives or resides out of this State, or is a bankrupt, or insolvent, and there shall be mutual debts between such plaintiff and a part only of the defendants in said suit, the said defendant or defendants to whom such plaintiff may be so indebted, shall be entitled to a set-off of such debt against the plaintiff's demand in said suit, in the same manner as though there were no other defendant or defendants therein.

*Approved, June 7, 1843.*

No. 3.

An Act in alteration of an Act entitled "An Act for constituting and regulating Courts, and appointing the times and places of holding the same."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened: That in future the Superior Court for the County of Fairfield, shall be held on the first Tuesday of October, annually, instead of the fourth Tuesday of September, any law to the contrary notwithstanding.

Sec. 2. That in future the County Court for said County of Fairfield, shall be held on the second Tuesday of December, annually, instead of the last Tuesday of December, any law to the contrary notwithstanding.

Sec. 3. That all writs and processes which have already issued, or which may issue before the first day of July, 1843, made returnable to the said Superior Court on said fourth Tuesday of September next, and also all appeals to said Court which have so been taken, shall be entered in the docket of said Superior Court, and proceeded with in the same manner as if the same were made returnable or taken to said Court so to be held on the first Tuesday of October aforesaid.

*Approved, June 7, 1843.*

No. 4.

An Act in addition to an Act for constituting and regulating Courts, and for appointing the times and places of holding the same."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened: That no county commissioner shall be disqualified from performing the duties of his office, in any case, by reason of any relationship he may sustain to either of the parties in such case.

Sec. 2. That whenever, in any case, by reason of the disqualification, refusal, sickness, or death of either of the commissioners, such commissioner shall fail to act; then, in such case, the duties of the commission shall be discharged by the other commissioners.

Sec. 2. That the oath or affirmation to be taken by the commissioners, and by all persons who may be selected as aforesaid to act as such, before entering upon the duties of their office, shall be as follows: "You solemnly swear, (or affirm, as the case may be,) that you will truly and faithfully, and according to your best skill and judgment, perform the duties of the commission to which you are appointed: so help you God."

Sec. 4. That all acts or parts of acts, inconsistent with the provisions of this act, be, and the same hereby are repealed.

*Approved, June 7, 1843.*

No. 5.

An Act in addition to an Act entitled "an Act constituting and regulating Courts, and appointing the times and places for holding the same."

Be it enacted by the Senate and House of Representatives in General Assembly convened: That the town of Bozrah be, and hereby is, constituted a Probate District, by the name of the District of Bozrah. Provided, however, that all matters or business begun or entered in the Court of Probate for the District of Norwich shall be completed therein in the same manner as if this act had not been passed.

*Approved, June 3, 1843.*

No. 6.

An Act in addition to "An Act authorizing the Superior Court to grant Divorces."

Be it enacted by the Senate and House of Representatives in General Assembly convened: That the Superior Court shall have power to grant a divorce to any man or woman lawfully married, for habitual intemperance or intolerable cruelty, according to the provisions and mode of proceeding in the second, third and fourth sections of the Act to which this Act is an addition.

*Approved, June 6, 1843.*

No. 7.

An act in addition to an Act entitled "An Act for constituting and regulating Courts, and for appointing the times and places for holding the same."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened: That the provisions of the ninth section of the act entitled "An Act in addition to an act entitled 'An Act for constituting and regulating Courts and for appointing the times and places of holding the same,'" passed May Session, 1841, relating to the appointment of conservators of lunatics, idiots or distracted persons, shall be extended and apply to all persons who by age, sickness, or from any other cause, or shall become incapable of taking care of themselves or managing their affairs.

Sec. 2. Be it further enacted, That the settlement of all accounts of conservators appointed by the County Courts, shall hereafter be made before the Court of Probate in the district in which the ward resides, and that all the matters appertaining to conservators and their wards, heretofore within the jurisdiction of the County Court shall be done and performed by the respective Courts of Probate in the district where the ward resides.

Sec. 3. Be it further enacted, That all matters and proceedings heretofore had before any Court of Probate in the state relating to the appointment of conservators, to any person named in this Act, or settling their accounts, and for the sale of lands, are hereby affirmed and declared valid in the same manner as if said ninth section of said act had originally been extended in the same manner as the same is extended by this act.

Sec. 4. Be it further enacted, That all settlements of accounts by the Courts of Probate in this State, or resignations accepted by said Courts, of conservators appointed by the County Courts, are hereby affirmed and declared valid in the same manner as if this act had been passed at said May Session, 1841.

Sec. 5. Be it further enacted, That so much of the act passed this session entitled "An Act in addition to an Act relating to guardians and minors," as is inconsistent with the provisions of this act, be, and the same hereby are repealed.

*Approved, June 7, 1843.*

No. 8.

An Act in addition to and alteration of an Act entitled "An Act relating to the office and duty of the Secretary of the State"

Be it enacted by the Senate and House of Representatives in General Assembly convened: That publication of the laws of the State, by the publisher of any newspaper, shall be deemed a compliance with the second section of the act to which this is in addition and in alteration, unless said laws are published in the columns of said newspaper, in the regular edition thereof, and in every number of the edition in which said laws, or any of them, are published, and in the usual type in which the remaining portion of such paper is printed, and that one copy of each number or paper so printed shall be transmitted to the Secretary of this State.

*Approved, June 7, 1843.*

No. 10.

An Act regulating proceedings in the Court of Probate.

Be it enacted by the Senate and House of Representatives in General Assembly convened: That in all cases, where by law it is made the duty of the Court of Probate to direct notice to be given by advertisement in a public newspaper, such notice may be published in any newspaper printed in the county where said court is holden, or in any adjoining county as the court may direct.

*Approved, June 2, 1843.*

No. 11.

An Act in addition to an Act regulating Proceedings in the Court of Probate.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened: That whenever any temporary injunction shall be granted to restrain the sale of personal property levied upon by virtue of any writ of execution, the judge or court granting such injunction may order and direct the officer levying such execution, to adjourn such sale for such time or times and in such manner as such judge or court shall deem proper; and the sale of such property shall be so adjourned as aforesaid.

Sec. 2. When any such injunction has been granted without such order for adjournment, the officer levying such execution may from time to time whilst such injunction shall be in force, adjourn such sale for such period of time as the circumstance of the case may require; and while such sales shall be so adjourned as aforesaid, the lie created by such levy shall be and remain in full force.

*Approved, June 2, 1843.*

No. 12.

An Act in addition to an Act entitled "An Act concerning Crimes and Punishments."

Be it enacted by the Senate and House of Representatives in General Assembly convened: That if any married person, or his lawful wife or husband being alive, shall marry any other person in any other state or country in violation of the laws thereof, or if any single person shall in any other state or country in violation of the laws thereof marry any married person, his or her lawful wife or husband being alive, and if any persons so unlawfully married shall come into this state and here cohabit and live together as man and wife, every person knowingly offending in either of the cases aforesaid, shall be punished by imprisonment in the Connecticut State Prison, not less than two years, nor more than five years. Provided, that such marriage, if it had been contracted within the limits of the State Connecticut, which would have been in violation of the laws thereof.

*Approved, June 2, 1843.*

No. 13.